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# HAMPTON'S MESSAGE









MEMORIAL CHURCH

# HAMPTON'S MESSAGE

BY

SYDNEY DODD FRISSELL



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# HAMPTON'S MESSAGE

BY SYDNEY DODD FRISSELL

**I**S a building needed at Hampton? Masons and bricklayers must mix sand and cement; carpenters must make doors and window frames; painters, tinsmiths, plumbers, steam-fitters—all must take their turn before the building is completed. The lessons of these Negro students stand in cement, brick, and plaster, in woodwork, tin, and iron.

Theories learned in the classroom these tradesmen apply at the building, and the facts gained at the building they carry to the classroom.

From the raw material of a backward race, strong men and women are made at Hampton. What is the process which moulds black men and women and Indian youths into successful leaders in the education, industry, and agriculture of their people?

Hampton is founded on the knowledge that the common task and daily round are a means of grace and a source of culture and intellectual development. Training there is modeled upon the most effective educational institution the world has produced—the home. Hampton, like the home, has daily problems to solve.

## HAMPTON'S MESSAGE

At Hampton there is no prejudice in favor of the classroom. Facts are considered as valuable as theories. Skillful hands are ranked with books. Each student has his work in the life of this great family and every student must carry a vocation away with him.

The bugles blow at five-thirty in the morning. In the day that follows, eleven hours of work and study are crowded into the lives of blacksmiths, carpenters, and other tradesmen, five days in the week. The day which is hailed as holiday or half-holiday in other schools, at Hampton is called "work day." Upon this day all boys and girls are given work outside their shops or fixed position in kitchen or laundry, to help them further in earning their way through school.

At Hampton it is a punishment to deprive a boy or girl of work. There all useful work is a means of support and advance.

## II

Samuel Chapman Armstrong began a Negro school with two teachers and fifteen students of varying ages, in a plantation house and army barracks at Hampton, nearly fifty years ago.

Following a brilliant war record and a successful administration of large territory at the close of the war, Armstrong chose to give his life to training leaders for a race.

"We are here not merely to make students, but men and women ; to build up character and fit teachers and leaders,"





“OVER EIGHT HUNDRED  
STUDENTS TRAINING FOR  
LEADERSHIP.”

## HAMPTON'S MESSAGE

he said. For twenty-five years he worked unsparingly and unceasingly, until the old plantation house, where Hampton Institute began, was surrounded by shops, by dormitories, by recitation halls; until he saw the Hampton idea carried by his students and teachers to Tuskegee, Calhoun, Mt. Meigs, Carlisle, and scores of communities near and far.

With shattered health, exhausted from years of pleading for Hampton and enlarging its work, worn out before his time, Armstrong literally gave his life for an idea of education and human training, when he died in his prime, twenty-odd years ago.

The hundred and forty buildings, the thousand acres of land, the courses in thirteen trades, in teaching and home-making, in business and farming; and over eight hundred students training for leadership are the physical growth of Hampton.

Eight thousand men and women have gone out from Hampton to South, North, and West, trained for teaching, trained for home-building, trained for the trades. In taking their places in Negro and Indian schools of the South and West and in hundreds of communities, this army of workers has helped to decrease illiteracy and to train Negroes and Indians for the responsibility of owning land.

Through Hampton outposts and graduates, the method of industrial training has become thoroughly established as the educational solution of a race problem.

Hampton today has become the headquarters of an army



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## HAMPTON'S MESSAGE

of uplift. The class which graduates this year will take positions at strategic points in leading the advance to better schools, to better farming, and to industrial training. Girls, skillful as teachers and grounded in home arts and industries, will go from Hampton to supervise Negro and Indian schools. In Virginia alone, there are ten women graduates of Hampton who are supervising the industrial work in the rural schools of ten counties, under the direction of the state supervisor of rural schools.

A Hampton graduate visits the Negro schools of the entire South, to study the field problems, as pioneer for the Hampton men and women who go out as officers in an army of uplift.

Hampton's county industrial workers meet the people and the teachers and win their co-operation. Patrons are organized into improvement leagues, and soon the schools improve their appearance. Necessary repairs are made, windows are washed, floors are scrubbed, flowers and shrubs are planted, and walks are laid out.

Regular periods are set in the school program for sewing, shuck-mat making, cooking, and other work with materials at hand. In the long vacation the girls are formed into garden clubs through which they learn, from their supervising teacher, how to raise and can fruits and vegetables.

The country school has become a community center. The colored homes of entire counties have improved. The benefit of simple industries to character and community has been clearly proved.



“ THE SOUTH AND WEST ARE  
OPEN FIELDS FOR TRADES-  
MEN TRAINED AT HAMP-  
TON.”



## HAMPTON'S MESSAGE

This rural-school work is carried on through the Negro Rural-School Fund in 119 counties in the various Southern states.

Negro and Indian women, trained by practice teaching, skilled in home industries, experienced as cooks, dressmakers, and housekeepers by four years' work and study in the Hampton family, are sent to officer these campaigns of education for their people. With them the leaders of education in state and county co-operate. From Hampton's laundries, kitchens, and classrooms, the girls continue to go out, carrying the plan of Hampton farther afield each year.

### TRADESMEN IN DEMAND

THE South and West are open fields for the tradesmen and farmers trained at Hampton. About seventy per cent of the tradesmen graduated from the school are engaged in trade work. The complete training as carpenters, bricklayers, blacksmiths, or machinists, assures Hampton men of leadership among their people.

Many Hampton tradesmen have taken places in the industrial life of their races by directing the trade training in other Negro and Indian schools. It is significant that more than a hundred tradesmen and teachers have gone from the parent school to help Booker Washington at Tuskegee. About twenty per cent of the Negro boys from Hampton shops go out to teach their trades.



“ CARPENTERS MUST MAKE  
DOORS AND WINDOW  
FRAMES.”

## HAMPTON'S MESSAGE

The success of Negro tradesmen in the competition of modern life at the South is no less important than the teaching of trades to others. In Birmingham, Atlanta, Richmond, Norfolk, and Danville, Negro graduates of Hampton have become successful contractors. When in positions of trust and responsibility, or as employers of other workers, graduates give valuable aid to members of their race who lack advantages but are striving for a chance.

## HAMPTON'S TRAINED FARMERS

**I**N the building up of worn-out land the Negro and Indian farmers, trained in the fields and dairies of Hampton, are filling a large place. Of the eighty-three boys who have completed the regular agricultural course, ten are still in school; fifty-eight are now following some branch of agricultural work; thirty-seven are connected with educational institutions; and eighteen are farming their own land.

All of the nine Negro farm-demonstration agents in Virginia have been Hampton students. John B. Pierce, sent out by Hampton and working under the direction of the United States Department of Agriculture, began the Negro farm-demonstration work in Nottoway County, Virginia. Poor corn lands doubled their yield; systematic crop rotation has increased fertility and profits. The gardens, yards, and homes of Negro landowners have been made attractive.





“ THE BOYS WHO SEEK THE  
LAND ARE GIVEN A COURSE  
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## HAMPTON'S MESSAGE

General Armstrong wisely said, "The teacher-farmer is the man for the times; he is essentially an educator throughout the year."

The boys at Hampton who seek the land, like the workers in brick and iron, are given a course in field practice which places them for long periods of responsibility in the dairies, poultry yards, orchards, and horse barns, and upon the fields. Fifty-one hours a week in their first year they labor at their tasks upon the farm. They have, in addition to their regular farm work, courses in dairying, farm crops, English, elementary science, and applied mathematics. Like the boys of the shops, the men in the field are advanced in cultural subjects as they proceed in their four years of vocational training. Coaching in the classrooms upon the management of a farm and every department of a farm is continued to the end.

From the shops and fields alike, men must run at the stroke of noon, for every farmer and tradesman has a place in his company of the school battalion. Fifteen minutes from the close of work at noon, each boy must answer to his name in company formation and march with the battalion to his place at dinner. This military training is required of every boy as long as he remains in the Hampton family.

## HAMPTON'S TRAINED TEACHERS AND HOMEMAKERS

**E**VERY Hampton girl graduate is a trained teacher.

Every colored or Indian girl who leaves the school has had long practice in sewing, cooking, laundering,



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dairying, gardening, and housekeeping. The last half-year in the course of these future teachers is given to teaching in the Whittier School of Hampton, where classes among the five hundred Negro children are managed by the graduating women of two races, who work under expert supervision.

A broad range of academic study is given to these leaders who must mould and direct the lives of many thousands of the children of their races.

Earning their way by the continual practice and study of household arts, the girls are given at the same time such broad training in sociology, psychology, history, literature, and methods of teaching as shall fit them to hold firmly the strategic positions of leadership for which they are constantly sought.

Struggling yearly to earn their way, and earning more each year as their work becomes more efficient, these men and women of Hampton receive training in spending their own money and in keeping their own accounts. They thus gain a knowledge of business which stands them in good stead.

## THE GREATER HAMPTON

A BRIEF review of the methods and curricula of Hampton Institute can give no adequate conception of the life which moulds the crude youth of two races into strong leaders. Neither the outline of a system nor its results can give a true impression of the spirit of a place.



“ EVERY GIRL HAS PRAC-  
TICE IN DAIRYING.”



## HAMPTON'S MESSAGE

The lives given to the school, the ideal of service which Armstrong left, the devotion of other workers grown old in the service, have established a tradition and atmosphere at Hampton, creating spiritual power that no system or curriculum can give.

Outside of the confines of the school in Virginia, beyond the farthest outpost of Hampton's graduates, the benefit of Hampton has passed. For Hampton has become a demonstration station of industrial training and racial adjustment, not only for America, South and North, but for Africa, India, and Macedonia. Visitors from all parts of the globe have come with increasing frequency to this demonstration station of racial training.

The greatest national value of Hampton, in addition to the steady constructive work among two races, is in its benefit to America as a common platform where the white man and black man, the Southerner and the Northerner, meet each year for social service, with tolerance and constructive spirit.

Each year at Hampton there is a succession of conferences for constructive work in the South. Among recent conferences may be mentioned that of the National Association of Colored Women; the annual Negro farmers' conference; the state superintendents of public instruction for the Southern states; the representatives and secretaries of the General Education Board, the Rockefeller Sanitary Commission, the Jeanes Board, the United States Department of Agriculture; and the Southern



“NEGRO AND INDIAN  
WOMEN SKILLED IN HOME  
INDUSTRIES.”

## HAMPTON'S MESSAGE

University Commission on the Race Question—all representative of the great forces of constructive work in education, sanitation, and agriculture now active in the South.

The officials of education in the Southern states met on a common platform, with Negro farm-demonstration agents, colored women supervisors of rural schools, and the directors of the great systems of practical education in agriculture and sanitation in America.

Who can gauge the benefit of a constructive meeting upon a common tolerant platform, where men of such power, men of different races and widely separate sections, meet for thought and effort directed to the common good?

Hampton has cost lives and money. Armstrong died in his prime. Other officers and workers for the cause have died young, or have broken under the strain of raising funds to carry on the work. It is a work worthy of life sacrifice. It is supplied almost entirely by the individual gifts of public-spirited Americans. It has a wide constituency of loyal friends.

Hampton today, with more than one hundred thousand dollars to raise from unassured sources for the work of the current year, makes its plea to America.









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